1: Federal W-5 (no date) 1986
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duh win, but wen uh look roun deah wuz standin in duh cawnuh two men wid no head. I tought muh brudduh see em too. Wen duh rain stop, we lef. Muh brudduh didn say nuttn, so I say, 'Did you see dem mens in dat house?' He say, 'No, wut mens?' Wen I tole im, he tought I bin crazy. But lots uh time at[illegible] dat I seen ghos." He folded his lips and nodded sagely.

"Now bout witches. Yuh know ghos an witches is diffunt. Witches is libin people an ghos is spirits uh duh dead. I know a ole uhmun ebrybody say wuz a witch. Well, bery soon she wuz ridin me.[69] I could eben see uh come. Duh winduh—it would go up, an den uh would begin tuh choke an smudduh till somebody wake me up. I git reel tin an po. Den cross duh street wuz a man wich wuz complainin bout his wife bein rid by a witch. It seem lak duh witch would ride me, den go obuh tuh his house. So he say he would trap uh. He stay up. When he heah his wife strugglin, he git a axe hanl an begin frailin roun in duh dahk till he hit sumpm. It let out a screech an a cat run out duh winduh an down duh paat. So duh nex mawnin duh man git his dog an put im on duh cat's trail.[68] Well, suh, bout half a mile down duh road in duh fence cawnuh wuz ole Malinda Edmonde wid tree rib broke. She beg im not tuh kill uh, but dat broke up duh witch ridin."

Further verification of the belief in the existence of spirits and witches was given us by Jack Wilson * who operates a small junk shop in the vicinity. We visited the elderly Negro in his residence and place of business, a small, queerly shaped shack that entirely blocks the narrow lane on which it stands. The lodging is hardly more than a shelter made by driving several long poles into the ground, suspending on these a frame-work of rope and wire, and piling on this foundation pieces of tin, iron, cardboard, and other junk. A small opening left at each end reveals on the inside no furni-

* *Jack Wilson, 272 McAlister Street.*

ture, only some old pipes and pieces of scrap iron, heaps of burlap sacks, and ragged clothes. Outside is a small vegetable garden, and clustered around the house in confusion are the odd automobile parts, lengths of pipe, parts of stoves, rags, and other miscellaneous items that make up the old man's stock in trade.

Wilson acknowledged a firm belief in the supernatural. He told us, "I wuz bawn wid spiritual knowledge which gib me duh powuh tuh read duh mines uh people.[22a, •] I kin see people wut bin dead many yeahs. Duh dead know wut duh libin is doin an come roun deah close kin an friens wen dey is in trouble.[56] I kin speak tuh duh dead folk in song an dey kin unduhstan me.

"I kin see ghos mos any time. Dey seem lak natchul people. Duh way I know it's a ghos is cuz I kin nebuh ketch up wid um. Dey keep jis a suttn distance ahead uh me.

"Witches an cunjuh is jis groun wuk. Ef yuh keep way frum um dey sho caahn hut yuh. Some hab magic powuh wut come tuh um frum way back in Africa. Muh mothuh use tuh tell me bout slabes jis brung obuh frum Africa wut hab duh supreme magic powuh. Deah wuz a magic pass wud dat dey would pass tuh udduhs. Ef dey belieb in dis magic, dey could scape an fly back tuh Africa.[69a] I hab a uncle wut could wuk dis magic. He could disappeah lak duh win, jis walk off duh plantation an stay way fuh weeks at a time. One time he git cawnuhed by duh putrolmun an he jis walk up to a tree an he say, 'I tink I go intuh dis tree.' Den he disappeah right in duh tree."

These interviews, chosen at random from among the Old Fort Negroes, afford some small glimpse behind the scenes of this section's placid daily routine. They give significance to the penny often seen nailed to the bone-white doorstep and help the outsider to understand the mojo ring or luck piece worn by almost every man, the silver dime tied around many a woman's ankle.[5, 12a, c, d]

1: Federal W-5 (no date) 1986
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Springfield

ROWS OF FADED GREY HOUSES, HUDDLED CLOSE TOgether and facing on narrow dirt lanes, house the population of Springfield, a Negro community lying west of Savannah near the city waterworks. In the neighborhood are several wooden churches of various denominations, a well constructed modern brick school building, and a number of stores that supply the six hundred odd Negroes of the community.

Many of the houses are shuttered, dim and quiet. So somber an atmosphere prevails that it is easy to imagine the spectral figures that the Negroes claim they see wandering at night along the twisting pathways. It is not surprising to be told of the sinister powers which are constantly at work and against which many inhabitants of this locality are always on guard.

A familiar figure in the neighborhood is James Washington,* famed locally as a fortune teller and root doctor. It is said that Washington's patronage is growing steadily; [22a, c, 48] each day new clients visit his dilapidated house, seeking advice or perhaps a cure for some puzzling ailment that has descended upon them.

The consulting room is smoky, airless, and reeking with a queer pungent odor. The shades are drawn down tightly, and when a visitor is being given advice the door is shut securely against intrusion. The furniture is scant, consisting of a lamp on a plain table, a couch for the visitor, and placed directly across the room a wooden armchair in which sits the dealer in magic. The most remarkable object in the room is

* *James Washington, Springfield.*

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
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Johns Island

159 hearted, he don't care what the people said, but he going on. He is a won-
474 derful conqueror, I tell you that.
443 And John Smalls, he just stick and stand right there as a sale-man. Sell
185 in the store. He is the head of buying for the store. Bill Saunders is the Manager of the store. And I am the Treasurer. Mr. Jenkins is the President. So we stick and stand, thick and thin, right there.

159 I think this the best place on Johns Island. I say to myself, "is a Chris-
578 tian place" because the good Lord help us so far in all these years. We ain't had no bad quarrels yet. 'Cause they always divide a row. I not say no row
629 don't be there. They be there. But if they know, Esau or John, they will divide the row. They will ask them nicely to quit. Or they put them out. We never had nobody hurt one another yet.

Mr. Esau Jenkins

NOW WE CALL IT SEA ISLAND CENTER

159
443 The Progressive Club grew a little bit. We finished paying for the old
474 building. Then after we have taken out what it takes to run the store for the
185 year, each member (thirteen people) gets a dividend. The first year it was twenty-five dollars. Next year each person got thirty dollars. I felt like it was some motivation for all of them to find out that we are now getting something back.

159 And then I said to them that since this building was bought old and is
185 about to outlive its usefulness, that we need to build something that will be serviceable to not only this community, but for the whole sea islands. I
345 thought that a place large enough for basketball and other games and work-
●341 shops would be something that could bring in other people to give ideas what could be done for the community and other communities. I suggested to them that this ought to be done. I felt like if we got together and work heartily together, cooperatively together, that it could be done.

We have one or two person oppose my idea about a huge building like that, for fear that we wouldn't be able to pay for the thing, or that we wouldn't even be able to get it built to start with. One of the members stated that he hoped he could live long enough to see one side of the wall go up. When I was told that, I said maybe he didn't feel he have long to live. I guess he was surprised to see it go up.

159 One member couldn't believe that Negroes could get together and pool
185 their money and buy something and get along all right. It took me ten years to convince him. He told somebody that when I first started the Progressive Club he thought I was looking out for Esau Jenkins and the family. This person told me, "But I found out when you went and bought that place. The money was loaned to you, and you put all as many names as possible on